SOME NEW BOOKS.

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The Rev. H. N. HUTCHINSON is already known to many American readers by "The Autobi egraphy of the Earth," "Prehistoric Man and Beast," and other works dealing with archieological and geological subjects. In a book now published by the Appletons and enriage Customs in Many Lands, he has undertaken, not to discuss scientific ques as connected with the origin of marriage and was human family, but to present a careful account of quaint and interesting matrimonial customs derived from information scattered through innumerable volumes. In no other work dealing with the theme is the extent of our present knowledge concerning it fairly indicated. In the year 1822 Lady Augusta Hamilton brought out a book entitled "The Marriage Rites, Customs, and Ceremonies of All Nations," but the facilities for such a compilation were then but few in comparison with the wealth of material now available. The only other English work that attempts to cover the same ground is "The Wedding Day in All Countries in All Ages," by E. J. Wood, which appeared nearly thirty years ago. The number of books of travel published since that day is very large, and it is to such narratives that the writer is chiefly indebted. He has examined, he tells us, nearly ninety separate works on Africa and more than fifty on India. We add that of the numerous illustrations some are photo graphed from life, while others are drawn o minted by artists well acquainted with the scenes which they depict.

The field covered by the author's researches is very wide. In Europe it comprehends, besides the United Kingdom, all those countries the languages of which are derived from the Latin, including Roumania, also the Tyrol and Switz erland, Bohemia, Austria and Hungary, Germany, Poland, Scandinavia, and Russia, and e, together with the Slav principalities in the Balkan peninsula. Other sections of the volume are devoted to Melanesia and Polynesia, to Australasia, to the aborigines of North and South America, to North, South, and equatorial Africa, to Turkey, Syria, Persia, and Arabia, to Japan, China, and India, while a final chapter deals with the gypsies and the Mormons. We must necessarily limit ourselves to a selection of those oustoms which are most curious and significant.

Let us begin with the Kabyles, a people about whom surprisingly little is known, although they have continued to inhabit a section of the north coast of Africa from immemorial times They probably represent the aborigines who in habited western Europe and North Africa befor the first Arvan invasion. We are told that a Kabyle wife leads a much happier life than do an Arab married woman; no rival shares her husband's heart; she is his wife in the bes sense of the word, and is treated with ion and respect. She takes her meals with the family, and is present even when there are guests in the house. In summer, when he ousehold duties permit, she assists her husban in his work, taking part with him in the labors of the field. Those Europeans who have seen them testify that Kabyle women are decidedly handsomer than those of the Arabs of the Moors. Mr. Edgar Barclay, an English artist who travelled in Algeria a few years ago described at some length a Kabyle wedding which he witnessed in the neighborhood of Bor. Boghni. The bridegroom, it seems, had gone to fetch his bride, and our traveller waited with many others beside a stream that flows at the foot of the village for his return. Suddenly they heard the sound of pipes and saw the marriage procession streaming from the summit of a neighboring hill and then losing itself among the trees. A few minutes later it issued fr an avenue and ascended the slope toward the bridegroom's house. First came pipers, then the bride muffled up in a veil, riding a mule, led by her lover. So far as the English observer could judge, she was very young, almost a child. Then came a bevy o gorgeously dressed damsels, sparkling with ornaments, followed by a group of the bride's friends. In front of the bridegroom's house the procession stopped; the girl's friend lined both sides of the parkway and crowded about the door. The pipers marched off on one about the door. The pipers marched off on one side, while the bridegroom lifted the girl from the mule and held her in his arms. The girl's friends thereupon threw eath at him. Then e hurried forward and carried her over the threshold, those about the door beating him all the time with olive branches, amid muc laughter. This throwing of earth, this mock opposition and good-natured scourging, appeared to be a symbolized relic of marriage by capture, and the living explanation of the ancient Roman custom of carrying the bride over the threshold of her lover's house. In the evening, on such occasions, the pipers and drumevening, on such occasions, the pipers and drui mers are called in and the women dance, two a time, facing each other; nor does a coun desist until, panting and exhausted, they st desist until, panting and exhausted, they step aside to make room for another. The danc has great energy of movement, although the step are abort. We are also told that the women on great energy of movement, although the steps are short. We are also told that the women onlookers deride the men by clapping their hands to the music and singing verses. It is certain that, in ancient Rome, such customs as these ware observed. The bride was brought home in procession, wit singing and the music of the flute; she was carried over the threshold, and, in the evening, there was a marriage feast. This habit of carrying the bride is thus accounted for in Becker's "Gallus"; "Concerning the bride, they do not allow her to step over the threshold of the house, but people sent forward carry her over, perhaps because men, in old times, seized upon women and compelled them in this manner." Another explanation suggested is that the bride was carried in order to avert the chance of her tripping at the threshold, which would have been considered a very bad omen.

In Abyssinia, where a corrupt form of Christianity has prevailed for some sixteen centuries, the people make a broad distinction between civil and religious marriages. The former are scarcely considered binding, and can be dis solved upon very slight pretexts, while the latter constitute a solemn tie, which cannot b broken. The consequence is that only those whose civil marriages have turned out happily oind themselves together by a religious sanction for the rest of their days. Most Abyssipian prefer the more temporary and experimenta form of alliance. The civil marriage take place in a tent made of wooden stakes and reeds, and there the feast is held. Cer tain places are reserved for distinguished persons, but otherwise there is great freedom. All are welcomed, without regard to age or rank, and are feasted to their heart's content. Those who have already eaten, how ever, must withdraw so as to make room for the guests who have been awaiting their turn outside. The bride is carried on a man's back and deposited on a stool. The bridegroom probably in imitation of the ancient custom of carrying off wives by force, takes the bride in his arms and bears her either to his own house or around her own. The crowd of invited guesta follow him and help to hold the orthodox nuptial canopy over her. The men in Abysainia are said to be devoid of all sense of chivalry and to be harsh and rough in their manner toward a wife. Should an angry husband box her ears or strike her with a stick, the wife bears her punishment with admirable fortitude. In some cases, if the man is not very much the stronger of the two, she may strike her husband back, but as a rule the injured woman confines herself to replying with a torrent of stinging insults. Where the marriage tie is so loose, it ts not surprising that married women are often great coquettes, and manage, by means of languishing glances, to attract the attention of those who happen to take their fancy. We may mention one other notable custom among the Attesinians, namely, that when they arrive - an advanced age they very frequently come monks or nuns, whether they be rich or poor, married or unmarried. The rich, in such cases, deliver the'r wealth to their children. The Arabs are like the Abyssinians in this re

spect, that they entertain no very high opinion of women. They have a saying, "Marriage is joy for a month, and sorrow for a life; it in volves the paying of settlements and the break ing of one's back, and the listening to a woman's c." Where such views prevail, it is not shing that marriages should be "ar-i," as they are in so many other countries women's rights have not been heard of. The Arab marriage customs of present times are interesting, inasmuch as they explain passage in the Bible where weedings are referred to. Fo instance, in the plain on the coast of Palestine, be low Jaffa, where the Philistines used to dwell a marriage feest still continues for seven days as that of Senson did, amid songs, denoes, and

rough jollity, in which putting and answering riddles form a prominent part. It is also to be noted that a Bedouin always marries one of his own class. The sending of Eliezer to Mesonotamis to get a wife for Isaac was exactly what the Shelkh of an Arab tribe would do at this day. The reader will remember also how Rebekah got off the camel and velied herself, because she could not allow Isaac to see her face till she became his wife. Not until the wedding is overmay the Bedouin husband enter the tent where his bride awaits him and raise her vell. Women anxiously await outside, and when the bridegroom has announced to them that he is pleased with his bride, they set up a shrill cry of delight. To the Arabs, this shout of the triumphant and satisfied bridegroom is one of the most delightful sounds that can be uttered. It is to this our Saviour alludes when he says: "He that hath the bridegroom who standeth and heareth him rajoienth greatly because of the bridegroom's voice." Again, at Nablus, the bride is brought home at night, as in the parable of the Virgin. Drums, fifes, shouts, and rejoicings break the stillness as late as 10 o'clock. Young and old run out to see the procession, the maidens in their best attire, the bridegroom and his friends, the bride scene. Among the Emzeineh Arabs, according to the late Prof. E. H. Palmer, the girl, on learning that she is to be given in marriage, actually runs away and hides in the mountains.

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The method of selecting a wife for the Emperor of China furnishes a remarkable example of the difference between Chinese and Western ideas. Strange to say, a Chinese girl is not desirous of chosen for Empress and of wearing the crown. Parents, also, have no such ambition for their daughters, chiefly because when s young woman has been chosen by the Emperor his bride, and has been crowned Queen, she is kept in such seclusion in his palace that her relatives seldom or never see her. Such s marriage, also, brings her into a position atended with many serious drawbacks and even dangers; hence there are difficulties in the way of a Manchu Emperor obtaining a bride. As he acknowledges no other King as his equal, no Prince's daughter can be his consort. He must select his wife from "the people," which seems atrange in a country where rank is of so much importance. It is recorded that in recent times, when it was necessary to select s bride for a young Emperor, the two downger Empresses issued orders to all the chiefs who had daughters of the desired age to send them to the palace. When the day came very few presented themselves. All sorts of polite excuses were made by the parents. Some alleged that their daughters were crippled, others that they were blind. In some cases lameness was successfully imitated or deformities were artificially produced. To such an extent was this carried that the Empresses gave orders that all the maidens said to be lame, and the deaf or blind or dumb, should be sent to the palace The result was that on the day fixed about six or seven hundred girls appeared, of whom about fifty were selected after a first inspection. It is hardly needful to add that none of them was lame or blind or deaf. With regard to betrothed persons, there is a

singular custom common both to the Tartars

and Chi ese. Marco Polo, in his famous book, says hat, when a boy and girl die who are betrothed to each other, the parents, neverthe less, arrange a grand wedding between the lad a regular contract. When the contract papers are made out, they put them in the fire, in order that the betrothed ones, now in the strange world, may look upon each other as man and wife. The respective parents then consider themselves relatives by marriage. If it is only the girl that dies during her betrothal, the young man goes through a marriage ceremony at his own house, the bride be ing represented by a paper effigy made by her parents. This is burned by the bridegroom, who thereupon er cts a tablet to her memory, an honor forbidden to an unmar ried person. In some parts of the Middle Kingdom a bereaved flancé observes a custom called "asking for her shoes." He goes to the house of her parents, and, with tears running down his cheeks, approaches the coffin in which she lies. He asks for a pair of shoes which she has worn, which, of course, are given to him. He then proceeds home with them, holding thre lighted sticks of incense in his hand. Arrived there, he informs her spirit of the fact and puts the incense in a censer. A room is then chosen, in which he places a table and a chair and the maiden's shoes are placed on or under the chair. On the table he put a pair of lighted candles and the censer. this little shrine or altar incense is burned for two years, after which a tablet to the girl's memory is placed in the niche con taining the ancestral tablets of his family. In this way she is supposed to become his wife, and her afflicted parents are satisfied. If of two betrothed persons it should be not the young girl but the young man that dies, the procedure must live as an old maid in the house of his parents to the end of her days. Should she live beyond sixty years her friends and relatives hold her in great honor. It is then usual for them to mark their appreciation of her virtue by erecting to her a monumental arch. It is true of widows, also, that those who refuse to marry again are highly honored in China. They and be reaved flancées can win even greater glory by committing suicide, a performance which is not commended to men. In order to encourage such exemplary and useful self-effacement on the part of bereaved women, tablets are erected in the temples to the memory of young girls who have been so virtuous as to kill themselves on the tombs of their betrothed ones, and twice a year certain mandarins make oblations in thei nonor. Even in our own days Chinese widows are known to have put an end to their lives. In 1857 the Pekin Gazette published a decree acording a tablet to the memory of the wife of mandarin who had poisoned herself on hearing of the death of her husband in battle.

'Marriages by capture" pure and simple exist at the present day among the Esquimaux and the aboriginal Australians. Ceremonies in obvious imitation of them take place in many parts of India. Examples of these are the mock combats which are always features of the wedding ceremonies among the Druses of Palestine Again, among most of the nomad tribes of Central Asia, and especially among the Turcomans, the young girl, clothed in her bridal costume, mounts a horse and gallops off with a lamb or kid, just killed, at the saddle. The man and his party pursue her on horseback in hot haste, while she endeavors to outdistance them, and prevent emdeavors to outdistance them, and prevent them seizing the animal she has with her. Among the Aheta of the Philippine Islands, when a man wishes to marry a girl, her parents send her, before sunrise, into the woods. She has about an hour's start, after which the lover goes off to seek her. If he succeed in finding her and bringing her back before sunset, the marriage is acknowledged. If not, he must abandon all claim to her. Among the Jakun tribes of the Malay Peninsula an entertainment takes place on the wedding day, at the house of the bride's father, where all the members of the tribe assemble. The dowry given by the man is delivered in their presence. A dance follows, in the midst of which the bride-lect darts off into the forest, followed by the bride-groom. A chase ensues, during which, should he fail down or return without her, the match is declared to be "off," and the unhappy youth meets with nothing but jeers from the whole party. If the tribe should happen to live on the shores of a lake, a cance and a paddle are given to the damsel, and she is allowed a considerable start. The lover then goes off in pursuit, and he must overtake her or give up all claims to her hand. The girl, however, it need hardly be remarked, usually knows her own mind, and becomes a willing captive. Sometimes there is no stream or lake co-veniently near; in that case, a circle is formed, the damsel is stripped of everything in the way of clothing but a waistband, and she has a start of haif the circle. She must run three times around the circle without being caught, or else become the man's bride. them seizing the animal she has with her

The cruel treatment of widows among the Hindus is well known; indeed, it has been practiced within the memory of men now living The horrible custom of suttee, or burning alive, was suppressed by the Indian Government only about the year 1830, and cases have occurred within the reign of Queen Victoria. The usage was certainly sucient, though not so old as some of the native codes. Diodorus relates how the two widows of Geteus, an Indian General o Eumenes, disputed the honor of being burned with the body of their late husband. The in cident described by him, though it dates back 2,200 years, corresponds in every detail with the ceremony as performed in recent times. One of the gives, he says, could not be

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burned because she was about to a mother. The other advanced to the funeral pyre, crowned with myrtle, adorned wedding, and, preceded by her relatives, who sang hymns in her praise, all of which no doubt would be comforting, but could scarcely diminish the pain of such a cruel death. Having bestowed her jewels on friends and servants she lay down by the side of her husband's body, and died amid the flames without uttering a cry. Now let us look at a relatively modern parallel. Early in the last century, at the funcral of the Prince of Marava, all his wives, to the number of forty-seven, were be rued on the pyre with his body. The Prince was 80 years of age when he died, and his body, richly adorned, was placed in a large grave filled with highly wood. The unfortunate viotims were covered with precious and at first appeared very brave, but as soon as the flames reached them they uttered loud cries and rushed on each other. Then the onlookers endeavored to diminis their sufferings by stunning them with pieces of wood which they hurled at them. When all was over, and these poor wretches had joined their lord and master in the spirit world—such was the aim of all such sacrifices-their bones and ashes were gathered up and thrown into the sea. In time, a temple was erected to their honor on the site where they perished. These hideous practices were not compulsory, as is sometimes asserted; that is to say, the law did not enforce them, but it was considered a point of honor for the widow to die on the funeral pyre of her husband, even when her relations endeavored to dissuade her from so doing. Death, however painful, was deemed preferable to living in a kind of disgrace. In Bengal the woman was bound firmly to the orpse and the two bodies were covered with inlammable bamboos. In Orissa the widow threw perself on the pile, which was in a pit or grave In the Dekkan she sat on the pile and placed the head of her husband on her knees. Sometimes she would be thrown down by the fall of heavy logs of wood attached with cords to posts placed at the four corners of the pile. The smoke from the burning logs often suffocated the victim be fore the flames reached her, and it is said that n some provinces she was previously intoxicated with opium. But if none of these pre cautions were taken, it might happen that she would rush madly out of the flames, in which case the spectators cruelly thrust her back.

It is a nearly universal custom in India to nark the bride's forehead with vermilion. We find it cropping up among the Oorians, who find it cropping up among the Oorlans, who celebrate a child wedding somewhat after the following fashion: The uncles, who are very important personages, take up the bride and bride groom and set them astride on their back, just as older people in Western countries sometimes play with their young ones. One takes the little girl and the other the boy, and thus burdened they pretend to be "geogees" and paw the ground as if impatient to start off at a gallop. They exchange their burdens and begin a sham quarrel, which ends in a rrance of reconciliatios. The young people, who have been well rubbed with oil, are presented with a lighted lamp, emblem of conjugal love, the flame of which must be fed by the husband. Then follow two important ceremonies. First, the bridegroom presses his toe upon the bride's heel, while she throws herself backward, her head touching his shoulder. Secondly, he marks her brow with a red stain from a drop of his blood, a solemn act which those outside announce by the discharge of firearms. The parents present the "cup of love." out of which the two drink. These three symbols, the loving cup, the crimson mar's, and the conquering toe, are to be found in nearly every region of India. Two of them are clearly relies of the old usage of "marriage by capture." In Central India one meets with a curious little custom, which, perhaps, serves to explain our habit of giving presents to bridesmaids. The young female friends pretend to resist the removal of the bride. We en they get near enough to the young man they pelt him with balls of boiled rice, then coyly retreat, followed celebrate a child wedding somewhat after the pass the removal of the bride. Wen they get near enough to the young manthey pelt him with balls of boiled rire, then coyly retreat, followed of course, by the men. At the door of the bride's house they make a final stand, only suffering the men to enter when they have paid toll in the form of presents to the girls.

Let us turn to the marriage customs of equa orial and South Africa. It seems that among the Ewc-speaking people of the slave coast of West Africa, a girl who is looking out for a hus band pays visits to her relations and friends attired in her best garments, and adorned with the family lewelry. Should some suitor come orward, he declares his intentions by sending to her father's house a man and woman who de posit two large flasks of rum on the floor, with the remark, "Our uncle wishes to marry one of the girls." Should the proposed union garded in a favorable light by the girl's parnts, they return the flasks, empty, to the suitor, which means that he is accepted. soon after this he sends round two more flasks of rum, together with cowries and two pleces of cloth for the girl, and enters into nego tiation with the parents touching purchas When the fair one accepts his presents of cowries and cloth, she is betrothed to him he be poor, and if the parents demand a hig price for their daughter. It may be a long time before the wedding takes place. On the day after the weading, if all has gone well, the hus hand sends presents to the parents; after s week, however, the bride retuins to her old nome, probably with the idea of showing that there is no ill feeling between the two families Seven days later she sends her husband fo od cooked by herself, and, finally, takes up her abode with him. The author points out that the Turcomans, as well as Hindus and other peoples, have somewhat similar customs, doubtless of ancient origin. Miss Mary Kingsley, in her "Travels in West Africa," speaks of matrimonial quar-"The Igalwa ladies," she says, "are spirited and devoted to personal adornment, and they are naggers at their husbands. Many times, when walking on Lembarene Island, have I seen a lady stand in the street and let her hus band, who had taken shelter inside the house, know precisely what she thought of him in a way that reminded me of certain scenes in the London slums. When the husband loses his temper, as he surely does sooner or later, he proceeds to whack his wife. He may whach with impunity so long as he does not draw

proceeds to whack his wife. He may whack with impunity so long as he does not draw blood; if he does, be it never so little, his wife is off to her relations, the present he has given her for herself is returned, the marriage is annulled, and she can remarry as soon as she is able to." The parents, on their part, retain certain propitatory offerings, which are given by the husband in repeauently of the other presents, and they are often giad to receive their daughter back again on account of the prospect of more presents from the next suitor.

The late Mr. Joseph Thomson, who led a famous expedition across Africa, describes a curious domestic quarrel illustrative of the thoughts, manners, and customs of the people in the region of the Central African lakes. He had officiated at the wedding of a certain porter and a freed woman. For three days all went well, and the young wife was well treated, but this happy state of things was soon ended. One morning Mr. Thomson was aroused early by screams proceeding from the hut where these two had put up, and, on inquiry, he was informed that Mrs. Kombo had dreamed during thinght of her late husband, which, of course, she interpreted as a sign that his spirit was much troubled. After imparting the sac itdings to her present husband, she implored him to use his best endeavors to give peace to the soul of his predecessor by making a great feast and sacrificing sheep and fowls. "Thereupon," in Mr. Thomson's words, "Mr. Kombo recolied that 'if it had been her father or her mother or any of her relations he would have cheerfully compiled with her request that their souls might be made comfortable; but, to do so for her late husband, he would be hanged first! And the defunct spouse would remain long in purgatory before he would stir a finger to release him." At this the wife, not unnaturally, lost her temperand became sulky. This being more than Kombo could endure, he forthwith proceeded to best his wife so violently that the whole camp was aroused by her shrieks.

Among some of the Central African tribes, the Banyai, for instance, women are treated with great deference. They own land and their busbands always consult them in any important matter of business; not only so, but they fre quently transact business on their own account travelling, for that purpose, to distant towns Here the girls are not bought with oxen or cows as among the Kaffirs, but the young man comes and live with his wife's parents, working for them and obeying them in all things. He must be a hewer of wood and a drawer of water, and, be a hower of wood and a drawer of water, and, if he gets tired of the service, is free to leave the house, but the wife and children romain. Among the linhabitants of Masai Land, marriages take place at the caiving season, an abundance of milk being considered as desirable. Apparently, these warlike poople are sometimes averse to their young men getting married, fearing lest they should thereby become effeminate, for they have a rule whereby the bridegroom is compelled, for a whole month, to wear the cast-off garments of the bride. The author of this book

beard recently of another African tribe (at lagos), that always shut up a bride and bride-groom together in a but for a whole month, with the idea, apparently, that the young man, by that time, may have repented of his folly.

With the Kaffire of South Africa, among whom we must include the Zulus, a wife is bought, but this implies no degradation. The bigger the price the more she is pleased, for her husband evideatly valued her highly. A marriage, indeed, is not valid unless the bride is purchased from her parents. A girl will bring from ten to fifty cowe, according to her personal attractions, the rank of her father, and the state of the mairimonial market. Although, however, the Kaffir bride is bought, she has a certain amount of liberty in choosing a busband, she has, at all events, the veto power. Boubtless, in the majority of cases, the girl accepts the sultor from the fear of her parents, who may use both moral and physical arguments on behalf of the man; but there are certainly exceptions, and it is not every Kaffir who can win the fair one whom he desires. The Kaffir young women are by no means so submissive as their sisters in China or Janan, and, sometimes, make a sturdy fight for freedom if choice, as the following story, with which we end this notice, will show. A young Kaffir chief won the heart of a certain girl by his dancing. The two were total strangers to each other, but that was no obstacle to her, so she went to his kraal and threw herself at his feet. Unluckly for her the young chief did not return her affection; therefore, the only course open to him was to send for her brother, to "take her away," which he did. Before long, however, she appeared again, which breach of Kaffir eliquette met with a severe beating at the hands of her relatives, but to no purpose; a third time she presented herself, and then, at last, her brother suggested that it might save a good deal of trouble if the fascinating chief would be so obliging as to marry her, which he accordingly did, the brother having offer

Duplety. Some time ago we directed attention to a remarkable study of "France Under the Re gency," by James BRECK PERKINS. The same author has now produced an equally scholarly and valuable work in the two volumes entitled France Under Louis XV. (Houghton, Mifflin & Co.) This is undoubtedly the best English treatment of the subject. It is in no sense a compilation, but is based upon first-hand research in the archives of France and other countries. The arrangement of the book is admirable, for, instead of following strictly the chronological order, the author discusses important topics in succession. The style is clear, and, almost everywhere, is fraught with the force which comes of self-possession and reserve. The reader feels that the author might have said a great deal more than he does say upon the subjects which he touches. The singularly interesting narrative is, of course, intended for the general reader, but we should not be surprised if, when its intrinsic merit is generally recognized, it should become a text book in colleges and schools. Among the many striking features of the book we have selected for particular notice what the author has to tell us about French colonial enterprise, and especially about the extraordinary career of Dupleix in India. We re gret that we cannot also glance at some of the author's remarks on the influence of Mme. de Pompadour, and also on the social relations between the different orders, and the attractiveness of social life toward the end of the reign inder review.

Is it true that there is something in the paracter of Frenchmen which disqualifies then from creating or retaining a colonial empire! It is certain that, in the last century, they possessed vast dominions in India and in America. and it is equally certain that they lost the Their fallure to keep what they had gained has been explained on the sileged grounds that they are ill-adapted to be colonists; that they cannot deal with strange peoples; that they are wedded to the gayety of Parisian life or the tranquility of provincial life, and that they are not fitted for ainful existence among half-civilized tribes in distant lands and under strange skies. Mr. Per kins insists that the study of French colonization n the seventeenth and eighteenth centuries hows this theory to be the reverse of the truth. No nation equalled the French in the skill with which they ingratiated themselves with the native populations; they were soon on the best of terms with chiefs of the Five Nations and with Subabdars and Nawabs of the Carnatic: they excited admiration and did not shock prejudices; in their contests with the English, so long as the French had any prospect of success, Not only did they deal adroitly with peoples of lower grade of civilization, but it was by French pioneers that plans were developed for oringing under European control the vast interior of North America and the swarming populations of Southern India. While La Salle and Tonty pushed the exploration and the colonization of the Mississippi Valley, Dupleix conceived the policy by which Europeans could rule at Dolhi and Aurungabad. It is true that these great schemes were carried into effect by another people, the English, but this was not the fault of the Frenchmen who represented their country in India and America. It was at Versailles that Canada and Hindostan were ost to France, and not by the waters of the St.

awrence or the shores of the Indian Ocean. The colonizing talents of Frenchmen were specially exemplified in Dupleix, to whom the author devotes a chapter. At the time when his man of bold and original genius entered the service of the French Company of the Inlies the trade of that corporation with the East had assumed considerable proportions. In 1725 the sales of Eastern commodities in France amounted to about 8,000,000 livres, and to 0,000,000 in 1750. The capital of the company exceeded 135,000,000 livres, and throughout he twenty-five years mentioned moderate divilends were paid upon the stock. It was in 1720. at the age of 23, that Joseph François Dupleix obtained, through his father, a subordinate position in the employ of the East India Company. The father, though rich, was penurious, and provided his son with but a scanty outfit for the journey. We are told that the future Governor-General of India set sail with a beggarly assortment of stockings and shirts, but he took with him a bass viol, an instrument on which he loved to perform, and from which he sought consolation during the vicissitudes that fortune had in store for him. Thus equipped, he embarked for Poudicherri, the town which was founded by the French in 1674, about clighty miles south of Madras, and became the chief port of the Company in India. After ten years of assiduous service, Dupleix was promoted to be director of Chandarnagar, a trading post of the company in Bengal, and there he had an opportunity to exhibit his talents as an administrator. Chandarnagar was a sleepy and unimportant place; three times a year a ship arrived from Europe, and occasionally some caravan from the interior awakened it into temporary animation. To the development of this town Dupleix devoted his abilities and the considerable fortune which he had acquired. Hitherto the vessels of the company had engaged only in voyages between France and India, but Dupleix as wa large field in the trade that could be carried on between India and the rest of Asia. Soon seventy-two vessels were employed in carrying and exchanging wares from China to the Arabian gulf, while in the interior commercial relations were extended as far as Thibst. This increase in commerce made Chandarnagar one of the most important European posts in the East. In 1740 it had 6,000 houses and a population of 30,000 people; hand sold at high prices; 2,000 artisans were employed in making linen cloths; there were numerous churches, mosques, and pagodas for the spiritual needs of the notley population. Through this rapid development of business Dupleix gained the lavor of his superiors by the only service they could appreciate—a steady increase in the revenues of the company. In 1740 they manifested their approval by making him Governor-General in India. This appointment transferred him to Pondicherri, and the citizens of Chandarnagar were in despair. They feared, with reason, that if he left them they would relapse into the commercial elapsation that had been so long their lot. It was on bass viol, an instrument on which he loved to perform, and from which he sought consolation

in their own tongue and in the style and with the metaphars which were dear to the Eastern heart. While Dupleix was Governor-General his wife might have been regarded as his Minis-ter of Foreign Affairs, and Jan Begum, the Princess Jeanne, became as well known to the courts of Delui and Hyderabad as Dupleix-

French India, there to assume the duties of his

office. Mr. Perkins points out that most of his

predecessors had been content if they could re

It was in January, 1742, that the new Goveror-General went to Pondicherri, the capital of

port that the commerce of the company showed no decline, but the years which Dupleix had spent in the East convinced him that there was an opportunity for France of infinitely more importance than shipping a few more pounds of spice to Paris or selling a few more knives and bales of cloth to the inhabitants of the Carnatic. What was that opportunity! Answering this question, Mr. a tributary of Great Britain. Perkins shows that Dupleix possessed in a high degree the rarest quality of genius. namely, the faculty of conceiving what is new to human experience; of devising schemes of polity and of government for which history can afford no precedent. To his contemporaries, the empire of the Great Mogul seemed a stupendous power: Dupleix was the first to realize that it trol its destinies. While others talked with bated breath of the rulers of Delhi and Arcot and Moorshed bad, of the myriads of men who ormed their armies, of the millions of money which filled their treasury, Dupleix saw that s few hundred European soldiers, with a fit man to lead them, could scatter those great armies and administer those well-filled treasuries. In other words, what Cortez had accomplished wife excited the defenders of the in Mexico, a Frenchman could achieve on the far more splendid field of India. Not only did the distracted condition of the Indian Empire and the imbecility of its rulers render possible again convinced that the French were the ascendancy of a race of higher intelligence was better prepared than France to extend its authority over those vast regions. The influence of Portugal and Holland in the East had vaned with the decline of their power in Europe, and they were in no condition to increase it. The English East India Company had been onger in the field, and, as a commercial enter prise, had been more successful than its French rival, but the direc ors in London, like those in Paris, were dreaming of dividends and not of conquests; they had, as yet, thought of replacing trading posts by subject principalities. The possessions of the French in India were not inferior in importance or in the advantages of their situation to those then held by the English. Above all, in Dupleix himself he French had a man who, in his knowledge o Eastern character, his ability to control Eastern potentates, and his conception of a wise Eastern policy, was equall d by no other European. The irst enterprise which he undertook was to convert Pondicherri into a well fortified town. The work had hardly begun when the war of the Austrian Succession broke out. Frightened out of their wits by the prospect of a conflic in which their ports might be destroyed and their ships be burned, the direc-tors of the India Company ordered Dupleix to suspend all work on the fortifications On this, as on many another occasion, the Gov ernor-General declined to adopt the narrow views of his employers and supplied from his wn pocket the money which the company was mable to furnish. He advanced half lion livres and completed the defences of the own. In due time the directors wrote that the prompt accomplishment of the fortifications at Pondicherri had given them much pleasure. In the meantime the war reached India, and the m, but to his Government, The victory over the Nawab of the Carnatic

English Governor of Madras would have besleged Pondicherri but for the influence exer cised by Dupleix over the native potentates. He prevailed upon the Nawab of the Carnatic to forbid any attack upon the capital of French India, and the English did not venture to proceed in violation of his orders. The situation, however, was still full of peril and Dupleix wrote incessantly for forcements, but it was not until 1746 that the Government of Louis XV. consented to take some steps to preserve its Eastern colonies. Only a small force was sent, but if Dupleix had been allowed to control it he might have changed the future of India. As it was, he changed, with the aid of a fleet of nine ships and some three thousand men, commanded by La Bourdonnais, to capture Madras, the capital of the British possessions in India. The way ought now to have been clear for obtaining that ascendancy over the native rulers which was the object of the policy of Dupleix. But the fruits of the victory were not what he hoped. The surrender of Madras to the naval commander, La Bourdonnais, had been unconditional, but, subsequently, he agreed to the ransoming of the city, and, having accepted for himself a present of £40,000, he salled away from India, leaving Dupleix to his fate. With the exception of two forcements, but it was not until 1746 that the Government of Louis XV, consented to take 000, he sailed away from India, leaving Duplers to his fate. With the exception of two small detachments, amounting in all to about flye hundred men, the Governor-General relive hundred men, the Governor-General received no more help from France during the war of the Austrian Succession, which ended, it may be remembered, in 1748. He was soon obliged to make the utmost use of the scanty resources at his command. To avert the hostility of Anwarooden, the Nawab of the Carnatic, Dupletx had promised that Madras should be turned over to him. It was a promise which he felt in no haste to execute, but the Nawab wanted Madras fortified, and he wanted it at once, and, without more delay, he laid siege to the city. This act of hostility, Dupletx thought, relieved him from his promise, and he resolved to brave the power of the ruler of the Carnatic. Here Mr. Perkins recalls the fact that, though the great Western companies had brave the power of the ruler of the Carnatic. Here Mr. Perkins recalls the fact that, though the great Western companies had been trading in India for a century and a half, there had been few encounters in the field of battle between European and Indian soldiers. The companies had been there as merchants, they had avoided hostilities with the native princes, they had taken no bart in the internal dissensions of the country. The enormous difference that existed between disciplined troops and the unwieldy hordes of Asiatic warriors was first shown in the battles between the French forces of Dupleix and the forces of Anwarooden. The difference was brought out in the following way: The Governor-General of Pondicherri instituted a system by which some assistance could be given to the fow hundred European soldiers sent out by the company and the Government. Though undisciplined Indians were of little avail against the troops and arms of the West, yet these as e men, subjected to regular drill, taught to use firearms with precision and to recognize the authority of trained officers, might possess a steadiness and an efficiency in the field unknown to the masses of their countrymen, whose only idea of a battle was a disorderly charge, usually followed by a precipitate flight. Accordingly, Dupleix gave constant attention to the organization and discipline of bodies of native troops. The results repaid his efforts. The Sepoys, as they were called, soon became soldiers not very inferior to their European associates.

HII.

The entire force, however, which Dupletx could command was not over 1,000 European soldiers and 2,000 Sepoys, and, of these, only 1,000 wer stationed at Madras. The Nawab, on the other hand, sent an army of 10,000 men to besiege the city. For the first time, the military systems of India and of the West met in serious contest and the outcome showed the immeasurable superiority of the latter. The besiegers en deavored to cut off the water supply of Madras and the French, 400 strong, with two cannot marched against them. A great body of native cavalry advanced, intending to overwhelm their opponents by numbers. The French opened fire with their cannon, and the rapidity and the accuracy of the discharge threw the natives into confusion; the victory of the French was won without the loss of a man. A more decisive encounter soon for lowed. A force of some 600 French and Sepoys advanced to the relief of Madras, under the command of an engineer named Paradis, He was a bold and skilful officer, and the men had u bounded confidence in him. On the 4th of November, 1746, they reached the army of the Nawab, 10,000 strong, drawn up on the bank of a river and provided with a few cannon. The native artillerymen deemed themselves expert when they could discharge a cannon once in fifte n minutes, and Paradis re-solved to attack them without delay. "Hell or Paradise!" shoute the men, as they forded the river and charged an army twenty times larger than their own. A well-directed volley broke the Indian ranks, which fell back as the French advanced. The fugitives were soon hud-dled together, and the French poured volley after voiley into the dense masses of men. The victory became a slaughter; the defeated General fied, tearing his garments as he went, After a few hours nothing remained of the Indian army but scattered fugitives. The war was ended, the army of the Nawab annihilated, and the French had not lost fifty men. The The fruits of the victory were of a nature pe-

completeness of the vic cry was, perhaps, a revelation to Dupleix himself, and it carried consternation to the heart of every native ruler in India. French soldiers seemed to them as terrible as had those of Pizzaro the subjects of the Inca lords of Peru. Hitherto, the Indian authorities had regarded the French as merchants trading by their sufferance; a few years before, when these foreigners had sought to obtain the good will of some Nawab or Subahdar, he would gaze con temptuously on their offerings, and not deign to answer their compliments. The native rulers now discovered that France was a power whose hostility was too dangerous to be encountered, and whose friendship could secure success against any rival. The victory over the Nawab rention of Western nations in the affairs of tributary of France, and did eventually make it

of the Carnatic prepared the way for that inter-India which might have made that country a Dupleix now resolved to attack Fort St. David. the last post of any importance which the English held in the Carnatic. He had for the moment an advantage in numbers, he had the prestige of success, and if the native princes took any part they would be sure to enlist in the cause which seemed the stronger. But the French General was infirm and incompetent, and the siege of Fort St. David was unsuccessful; m reover, the whole aspect of affairs was changed by the arrival of an English fleet-the largest European fleet which had ever been seen on the Indian seas. The instructions of the British Government were to capture Pondicherri, and in Sep tember, 1748, the siege of the town be gan. It was only saved by the indomitable energy of the French Governor. Dupleix and to a heroic resistance, and on the 17th of October, the siege was raised. The native rulers, who, for a while, had wavered, were powerful for their adversaries. No man knew better than Dupleix how to utilize the moral effects of such a victory; special messengers were sent at once to the most powerful Indian princes to announce that the English had been unable to capture Pondicherri, and the princes replied with costly presents and the bestowal of replied with costly presents and the bestowal of high-sounding titles upon the invincible Frenchman. While Dupleix was receiving letters of congratulation from the Nawab of Arcot, the Nizam of Hyderabad and the Emperor of Delhi, the fatal intelligence came that his own Government had thrown away his conquests, and had done all in its power to check the ascendancy of France in the Fast Indies. In the treaty of Aix-ia-Chapelle Louis XV, verified his assertion that he did not make peace as a merchant, but as a king. East Indies. In the treaty of Aix-in-Chapelle Louis XV, verified his assertion that he did not make peace as a merchant, but as a king. Not ing, certainly, could have been more courteous than his conduct toward other nations, and nothing could have been more foolish. The victories which Maurice de Saxe had won in Flanders entitled the French to demand some compensation for seven years of warfare, but they asked nothing and they got nothing. It is doubtful if the English would have been strenuous for the restoration of Madras because the importance of these Eastern possessions was then realized by no one except Dupleix. The French Ministers, however, at once consented to its surrender. They were so eagor to abandon any advantages that had been won that Dupleix was ordered to deliver everything captured from the English with ut waiting for them to evacuate any French territory they held. There was, indeed, little for the English to give up. For Dupleix the surrender of Madras was a bitter disappointment, and it was, perhaps, a fatal blow to the success of his projects. The English were again reestablished in the Carnatic; they were restored to a position where they could oppose with equal forces any agrandizement of the French. Moreover, the surrender of Madras was regarded by the native authorities as a proof that in Europe the English were stronger than the French; these untutored potentates could not comprehend the principle which led Louis XV. to regard territorial gains with polite indifference; they reasoned that, if the French gave up Madras, it was because they were not strong enough to hold it. Dupleix, in fine, had to begin anew his schemes for the extension of French influence; yet with such sagacity did he pursue them that their final failure was due not to him, but to his Government.

had shown the immeasurable superiority of disciplined soldiers over the tumultuous hordes that formed the armies of the Indian States: it was natural that these should sook an alliance with the invincible strangers, and Dupleix was ready to respond to any such appeal. He knew that by judicious intervention rather than by conquest French ascendancy could be gradually, but surely, established, and he did not have to wait long before putting this policy into execution. In 1749 Nizam ool Moolk, Subabdar of the Dekkan, died at the age of 104, leaving, by his will, his Government to a grandson called Mozuffer Jung, and disinheriting his son Nazir Jung. Nazir, however, seized the treasury of the Dekkan and obtained control of the army, whereupon Mozuffer found himself a fugitive, without money or following. The title of Mozuffer, however, was recognized by the ourt of was nothing, nominally it was much. By the advice of Chunga Sahib, a man of some ability, who aspired to be Nawabof the Carnatic, Mozuffer appl ed to Dupleix to assist him in the enforcement of his rights. The French Governor-General asked for no better opportunity. Mozuffer had a legal title and a pliant character; he was an ideal candidate for ruler of the Dekkan. Dupleix did not ask for instructions from his company, because he knew the directors would be unfavorable to his project; he at once declared himself the ally of Mozuffer, and sent 400 French and 1,200 Sepoys to support his claims This apparently paltry force, assisted by some native auxiliaries, attacked the army of Anwarooden, Nawab of the Carnatic and the ally of Nazir Jung, which, consisting of some 20,000 men, with 200 elephants and over 200 cannon, was encamped upon a mountain Though the position was a strong one, an attempt was at once made to storm it. The native auxiliaries of Mozuffer soon fell back, but the French continued their advance and scaled the parapet which defended the camp; the Nawab was killed and his army scattered. On the field of battle Mozuffer was proclaimed Subahdar of the Dekkan, and he visited Pondicherri in great pomp to present thanks to Dupleix for his assistance. The Dekkan, however, was not yet conquered, and Nazir Jung, awakened to the gravity of the situation, now advanced into the Carnatic with an enormous body of followers, computed at 300,000 men. With them were 600 English soldiers, under the command of Major Lawrence, who were worth more in battle than the native multitude. Nazir's enemies were now alarmed and discouraged. A mutiny took place among the French troops and they retreated to Pondicherri. Mozuffer despaired of success, and, receiving some promises of favorable treatment, he surrendered himself to Nazir Jung. The promise was kept as such promises were wont to be kept in the East: he was at once put in chains and left to anticipate the usual fate of defeated soyereigns in India, namely, to be murdered when-ever it suited the pleasure of his conqueror. Dupleix, however, was never more energetic han when fortune seemed adverse; he punished the mutinous French officers, restored the discipline of his little army, and directed a night attack upon the forces of Nazir Jung's lieutenant. The French penetrated into the enemy's camp and killed some 1,200 men, with a loss of only three of their own party. The moral effect of this nocturnal assault was great, and Nazir himself did nothing to restore what little discipline his levies ever had. The English for their part became discontented and retired to Fort St. David. Thus it came about that one night assault changed the whole aspect of the war. The French followed up their success by routing the army of Nazir's ally, Mahomet Ali, and then at once proceeded to lay siege to Girgee, the strongest place in the Carnatic. This stronghold, supposed to be impregnable and defended by 10,000 men, was now attacked by a little body of scarcely 1,000. The French, however, were commanded by Bussy, the ablest officer of his nation ever sent to India. He caused his soldiers to climb the steep ascents during the night, and by daybreak the French flag floated in a town into which no foreign soldier had before entered. Of all the triumphs of the French in India none produced a greater ffect than the capture of Girgon. The place had

defied the most famous of Eastern warriors at

the head of armics of hundreds of thousands of

men, and the few soldiers who had captured it

in a night had indeed proved their invincibility.

culiar to Eastern civilization. A number of the most powerful supporters of Nazir Informed Dupleix of their readiness to desert a failing cause, and offered to carry their treason into effect as soon as an opportunity was offered. In December, 1750, the French attacked the army reassembled under the command of Nazir Jung. The latter soon recognized the signs of treachery among his adherents, and, after giving orders to cut off the head of Mozuffer without delay, drove his elephants furiously forward in an onset that cost him his life. The executioner judiciously waited for the result of the battle before obeying his master's orders. The announcement of Nazir's death decided him; instead of beheading Mosuffer, he saluted him as his sovereign. The captive's chains were stricken off. He mounted the elephant of the late ruler, the great vassals of the Dekkan crowded about him to pay their reverence, and the head of the unfortunate Nazir was cut off and presented to him. Half an hour before Mozuffer had been sitting in fetters awaiting of the headsman; now he was the acknowledged ruler of 35,000,000 people.

It was at Pondicherri on Dec. 31, 1750, and in

the presence of the man to whom he owed his fortune, that the new lord of the Dekkan was solemnly installed in his office; thirty Nawabi and fifty Rajahs from his extensive dominious were present to swear their allegiance. When the ceremony was ended Mozuster turned to Dupleix and said that his future conduct as a sovereign should be guided by the Frenchman's advice. He proved this to be no idle form of words by the gifts which he then bestowed. To the French East India Company were given in sovereignty Masulipatan and other districts containing a large population and yielding a revenue estimated at 400,000 rupees. Next vere announced the honors intended for Dupleix, the representative of France, the kingmaker of India. He was invested with the dress marking the highest dignity of the Court of Delhi; he received the rank of a Captain of 7,000 horse; to him was granted the privilege of carrying the ensign of the Red Fish, an honor which yielded to no other the Great Mogul could bestow; the fortress of Valdaur and its dependencies, producing a revenue of 100,000 rupees, were given to him individually for himself and his heirs; and last, and most important, in the name of the King of Kings who sat upon the Peacock Throne, Mozuster proclaimed Dupleix Nawab of all the territory that extended from the Kistna to Cape Comoria He was thereby made Governor of States collectively almost as great as the kingdom of France, inhabited by millions of people, yielding wast revenue, and fruitful of all the products which grow in the rich soil of India. The lad who had left France thirty years before with a scanty outfit to seek his fortune in strange lands was now the ruler of dominions more opulent and populous than the domains of many a European monarch. The manner in which Dupleix received these honors and emoluments increased the admiration with which he was regarded. He had not engaged in the war, he said, to conquer kingdoms, but to obey the orders of the Great Mogul, whose vassal he was. He would retain the nominal title of Nawab of the Carnatic, but he asked that the government of that great district, with all its emoluments, should be bestowed upon his faithful ally, Chunda Sahth. The accession of Mozuffer involved the triumph of French influence in the Dekkan as well as in the Carnatic. The new Subahdar asked that a body of French influence in the Dekkan as well as in the Carnatic. The new Subahdar asked that a body of French soldiers should accompany him to his own provinces, under the command of a fit officer, by whose counsel he could profit. This was exactly what Dupleix desired. The whole country from the Narbada to Cape Comorin would now be controlled in the interests of France and would be really tributary to the French throne. There was also a man eminently fitted for the position of confidential adviser of the Subahdar, Bussy had distinguished himself in the late war against Nazir Jung; superior to Dupleix in military talent, he was hardly inferior to him in skill in dealing with the native princes, and he was an enthusiastic advecate of the policy of the Govern r General. There was but one objection to his selection, and, though it could not have been foreseen, it proved disastrous. It took him far away from the Carnatic, and no other French officer in India developed any talent as a General; in the future contests in the peninsula he defeat of the French troops was due to the incapacity of their commanders. Bussy was the only man who might, perhaps, have contended successfully against the gonius of Clive. It was the destiny of Dupleix, while the power of France was thus increased in the Dekkan, to meet with new diffic fortune in strange lands was now the ruler of dominions more opulent and populous

The story of Clive is well known to American readers. We need only recall that, when sickness compelled the illustrious Englishman to return to Europe, Dupleix might still have recovered his position and secured India to France, could be have obtained a reinforcement of a few thousand soldiers. The failure, however, of his subordinates to capture Trichinopoly scaled his fate. During all the years that he had been building up the power of France in the East he had met either opposition or lukewarm support from the directors of the East India Company. His plans aroused no enthusiasm in the public mind; Louis XV, and his Ministers took no broader or more statesmanlike views than did the merchants interested in the corporation. The possibility of a French Empire in India excited less interest at Versailles than the appointment of a gentleman in waiting, or the success of the last comedy at Mme. de Pompadour's theatre. We wish," wrote the Royal Commissioner, "no victories, no conquests, a great deal of merchandise, and some increase in dividends." The projects of Dupleix being thus regarded by the King, the East India Company, and the public as the chimeras of an excited imagination, is was only by constant success that he could retain his post. When it became known at Paris that the siege of Trichinopoly had failed and that the French besieging force had surrendered to the English, it was decided to recall Dupleix. No event could have caused greater excitement in India than the overthrow of the famous French Gov-ernor-General. Not only did his adherents see in this step the rain of French interests, but the native rulers took the same view. With entire justice, they regarded it as a triumph for England, and they could conceive no reason for Dupleix's recall, except that France feared the English and had deposed him at their dictation, 'It appears that the French are neither as powerful nor as generous as they wished us to be-lieve," wrote one of the Ministers of the Subahdar of Dekkan, "and that the English have the upper hand of them. I will not conceal the face that I purpose to treat with the English." Not only was Dupleix disgraced and his policy abandoned, but he was himself reduced to pov-

Not only was Dupleix disgraced and his policy abandones, but he was himself reduced to powerly. To the cause that was dear to him he had devoted his entire fortune; he had advanced all his ready money, and, in addition, be had pleaked his credit for vast sums. These moneys had been expended in the enterprises of the company; his acts had been ratified by its officers, and they had resulted in territorial gains from which great revenues could have been obtained. The cash advances of Dupleix were said to amount to 3,000,000 livres, and he had pledged his credit for 4,000,000 more. The company surrendered the advantages which he had gained for it, and repuniated the debts which he had incurred. All of his possessions in India were confiscated; the bills which he had held were dishonored; even his pe sonal effects were selzed, and it was with difficulty that he procured the release of sufficient linen for his voyage. He found himself a ruined man. When he returned to France he presented his claims against the company, which however, refused to allow them, on the pica that they were not verified as the regulations required. Dapleig had no friends at court; the littration dragged along for years without decision; the company held his property in India, and would give him nothing. Mr. Perkins suggested that, if his claims were larger than it could meet, at least a faithful acryant should not have been left to end his days in need. But never a sou was paid to him He spenseight years at Paris, leading the life of a needy litigant. His craditors seized what effects he had in France and threatened him with imprisonment; his wife and daughter died in disfress; his house was soid on execution; the purchaser demanted possession and the upholsterer threatened to sell the furniture. Some of his friends interfered to provent his being put on the street, and he was allowed to die under a roof and not in the guiter. On Nov. 10, 1763, ended a career more strange in viciastitudes than often fails to the lot of man, deginning as a h